UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN"

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GIRDED ANEW

Again we gird us for the quest,
Set forth anew to seek our God;
The Infinite shall give us rest,
The Spirit is our staff and rod.

Yet O, not far away he dwells
Who is our promise and our stay;
Within us, in our nature's wells,
He showeth clear the truth, the way.

Not outer bond, but inner light,
Shall keep us quick at duty's call,
Shall hold us to the eternal Right,
Shall lead us to the All-in-all.

O soul, acquaint thee with thy needs;
Today re-consecrate thy power;
Thy ritual be the words and deeds
That bless our brothers more and more!

—*John C. Learned, in the new Unity Hymns and Chorals.*

William E. Curtis says in the Chicago *Record-Herald*: "A drunken Mohammedan is as rare as a white black-bird, though occasionally the pious fall from grace; at such times they trust that *Allah* will be merciful to them." There is a vast field for Mohammedan missionaries in Christian countries for work in this direction.

"A Saloonless Nation by the Fourth of July, 1920, the Three-hundredth Anniversary of the Landing of the Pilgrims at Plymouth!" This is the slogan of the Christian Endeavor Movement, recently adopted. This movement it is claimed represents five million young people. This cry is no sign of insanity. More advance will be made in this direction in the coming nine years than the most hopeful of us dare dream.

The days of the "Agricultural Fair" are upon us. Counties and States are beginning to exhibit their big pumpkins and promising calves. We make our annual appeal in behalf of the social and educational opportunities of these great festival days of the farmer. The women of Wisconsin particularly are availing themselves of the opportunity to have a "Womans' Day." The suffragists and the anti- suffragists are to be heard. So also should the friends of education, temperance and social well-being, avail themselves of these annual opportunities to reach the people.

Those who have read the Tower Hill Notes in these columns will remember that Doctor Crapsey delighted the recent Tower Hill Congress with his searching sermon on Paul's words, "Lay hold on eternal life." He came too late to take part in the announced program of the Tower Hill Summer School, but he staid a week and delighted those remaining with the versatility of his talents. Five afternoon "Stories" interested the company in those far off and otherwise obscure popes, leading to and through the "Babylonish Captivity,"—the Avignon episode; and on Sunday evening at vesper time, August 20, there was a special display of power in the rendering of an original four-act drama, a problem play, involving an eloquent discussion of the hot political and social questions of the day. Doctor Crapsey will make his headquarters at Abraham Lincoln Centre during his three weeks' stay in Chicago, and we are sure that if his powers were adequately known he would be kept busy talking, lecturing, and repeating this drama on "The Fall of Empire." Let the Sunday Lectureship be considered. May it not be the next best thing to be done in many communities in the interest of the better life of such communities?

Reginald J. Campbell, the famous preacher and lecturer of London, England, is to visit this country the coming season. He is expected to arrive in New York about the first of November and will remain in this country until the beginning of the new year. Mr. Campbell is open for engagements to preach and lecture during that period. The shortness of his stay will limit the number of these engagements to about forty. He will spend the month of November in the eastern cities, having New York and Boston as the centers. The month of December will be given to the western cities, with Chicago as the center, where for sermons and lectures where no entrance fee is charged, Doctor Campbell will speak for $100 and his expenses. Those desiring to hear him should address at once his agent in this country, Mr. Paul D. Crapsey, Sec'y Brotherhood Lecture Bureau, 637 Mercantile Building, Rochester, N. Y. Mr. Campbell is interested in the social problems that are now agitating England, quite as much, if not more, than in theological problems. He is really more of a sociologist than a theologian, and he will lecture upon the present social condition of England, as well as upon those matters concerning which he has made himself famous under the general title of the "New Theology." Mr.

Campbell is a man of genius in his line, his style of speaking is compelling and his personality attractive. He should and doubtless will receive a great hearing in this country.

A program for the Sixth Annual Convention of the Wisconsin State League of Postmasters, recently held at Green Bay, Wisconsin, is before us. This League is made up of the Third and Fourth class officers in the State, and we understand similar organizations are being perfected in all the states. Among the questions discussed by these postmasters were "rural delivery, city delivery in smaller offices, the relation of the postmaster to the public, what is new in the postal service, should the department own building and fixtures and make allowance for light and fuel, and the value of the league and the advantages that are to accrue from such a league." These questions, discussed from the inside by those who are in first-hand touch with the service, ought to be of great value to the Department at Washington. From such a League should go forth a protest against the malicious interference with this important branch of the public service by politicians and for political purposes. A rural postmaster is a public servant, highly specialized and conspicuously honored. It is a disgrace to the nation that such offices are still considered as party perquisites, so many favors to be doled out to the workers on party lines. Let the commissions in the army be considered as party assets if it must be, rather than that these high and delicate confidences of civil life be so prostituted. A trustworthy postmaster has no more to do with partisan interests and party schemes than has the grocer, the butcher, or other purveyors to the daily needs and neighborhood comforts of those they serve.

When President Taft argued in his veto against the recall of judges, he unwittingly stated most forcibly the argument that would justify the recall when the provocation is so great that the majority of the great commonwealth distributed over a vast area, geographically and socially, demands such a recall. Such a recall would represent the "sober second thought," which the president commends. It is the first election, subject to all the abuses to which the president calls attention, that is in danger of missing the deliberation and the discussion for which he pleads. The first election is dependent upon a nomination, where the "boss," the "shyster," the "demagogue," and the hidden manipulator of capital can put in their work successfully, as history so clearly proves. Money, party prejudices and partisan demagoguery can sway a convention, buy a legislature, or even corrupt large bodies of voters in the degenerate sections of the commonwealth, but such methods cannot corrupt or buy up one-half the citizens of a great commonwealth. The Lincoln epigram applies here: "You can fool some of the people all of the time, you can fool all the people some of the time, but you cannot fool all of the people all of the time." President Taft's veto argument unwittingly strikes at the very root of democracy. A government by the majority is not perfect, oftentimes it is very defective, but it is the best that humanity has yet attained; and, what is more to the point, it is continually growing better. Whoever is afraid of the rule of the majority is a weak-kneed Democrat, a belated aristocrat. It is not the safety of a people's liberty, but the safeguards of property and the capitalists who represent the "Interests" that are menaced by hasty legislation. The instincts of the lower class are naturally and increasingly conservative. The majority of voters are not given to recklessness. Through a long process, lawyers have built up a theory of property and safeguards for the same that is in danger of being made superior in importance to the rights of the people, the liberty of the laborer, the well-being of the common people, of whom Lincoln said, "The Lord must have been partial to them, else he would not have made so many of them." In the long run the President of the United States must reflect the wishes of the people who are to dwell within the boundaries of Arizona if he is to be a worthy president "of a government of the people, by the people and for the people."

Mr. William Kent, now a congressional representative from California, but whom Chicago people still claim, in an interview, which has been given wide publicity, states some important truths in his vigorous manner. "Taxing the land into use" is a phrase that suggests a program which is bringing itself to the foreground of legislation all the world over, The skeleton argument which the reporter caught from the lips of Mr. William Kent was recently stated with more deliberation and at greater length by Henry George, Jr., before the House of Representatives, of which Mr. Kent is a member. These words from the Kent interview may well be read in connection with the extract from the address of Henry George, Jr., delivered last June before the House, which we print in another column. Mr. George's address was entitled "The Road to Freedom" and was delivered while the wool schedule was being considered. Copies of this address in full can probably be obtained from the government publication office by request, or from any member of the House. Mr. Kent is reported as saying:

> I prefer a farm in the open country. If not that, then I want the bricks, the lights, and the pavements of a large city. * * * * *
>
> The waste in the world is the first of all problems. Getting back to the land, in this country, at least, comes next. The

army of eaters is increasing faster than the army of food producers. Yet when a carpenter or a clerk leaves the city to buy lands he finds it in the hands of speculators. That is another of the live problems of the day. I have no remedy, because I am more of a critic than a constructor, but I construct occasionally. My suggestion is that all land be taxed into use.

Millions of acres and hundreds of thousands of towns and city lots are being held for an advance in price. That is speculation. Unproductive land is taxed down on the theory that the owner should be favored, inasmuch as he is getting no income. That doctrine is a swindle on industry and enterprise. Men sit tight on what they have and let the community grow up all around them.

While other men create values and pay taxes, the speculators wait and block progress. By and by they sell out and pocket their unearned profits. I would tax wild land, uncultivated land, and stagnant land into business. I would make the gambling owners feel that they either had to sell or put their land to use. Prices then would fall and the back-to-the-farm movement would become practicable.

But waste is our greatest iniquity. Take a dinky allotment in a city, six miles out, past vacant lands. Gas and water pipes are laid in front of corn fields. That is waste and the people pay for it. We have ore, coal, and limestone. They are assembled at furnaces by means of the best transportation system on earth. Then we sell the pig iron more cheaply abroad than at home. That is waste. We specialize in transportation, but our methods of distribution are obsolete and unscientific. That is waste.

Behold the Astor estate in New York, with its high rents based on its monopoly of buildings—a dead weight on business. That is an example of waste in an American city. In Mexico we see the Terezzas' estate of 11,000,000 acres. The owners supply the live stock and seed and take half the crops. Thousands of peons are prevented from becoming self-respecting and independent land owners. That is shameful waste. There is much of the same kind in this country.

The professions are choked with men who should be farmers or something else. We have too many retailers, many of whom break up annually. The stock exchanges in New York and other large places are crowded with non-producers. Waste,—all waste,—of time and money. Then consider the idle land owners, the leisure classes of cities, the manufacturers of and dealers in liquors and tobacco, and the tramps and criminals, all living upon the men and women who work—eaters and not producers—bidding up the prices of bread and meat.

The mal-employed are a burden on civilization.

There is in the city of Rochester a work the like of which is not to be found elsewhere. It is a department of the work of an institution in that city known as "The Brotherhood." This organization was created for the purpose of supporting Algernon S. Crapsey in a work for the city after he had been deprived of his office as a minister in the Episcopal Church. His co-laborer in the church as well as in his new field of labor, was and is Adelaide Trowbridge Crapsey, his wife. This department, under the supervision of Adelaide T. Crapsey, was engaged in providing suitable clothing for those who were in need. It was in a measure the old-fashioned Sewing Guild. In the course of its labors this Guild made the discovery that large numbers of women who are married, after years spent in factory, shop and store, are wholly ignorant of the duties and requirements of maternity. They do not marry with the thought of children in mind, and, alas! a vast number of children are not, like Samuel of old, prayerfully desired; they are mere accidents, and the mother is perplexed at their coming and does not know what to do for them. She does not know how to sew, nor does she know what garments the baby requires, and so the baby comes without provision made for its arrival, and calls are made for clothing at a moment's notice. The Brotherhood Sewing Guild had so many of these calls that it finally specialized on these outfits; it is now making a complete infant's layette or wardrobe, supplying the mother with all that is required for the child and with that sending a little pamphlet on the proper care of babies; "How to Clothe and How to Feed Them." These outfits were first made simply as a free-will offering, given to poor mothers who were not able to pay for them. Then a small charge was made, covering the cost of the raw material. As the reputation of this Maternity Outfit was carried from one to another, there came a demand from those who were quite able to pay the full cost of the outfit, and the Brotherhood Sewing Guild is now making these outfits for any who may call for them, still looking upon it not as a commercial enterprise, but as a work designed primarily for the betterment of child life, for the instruction of the mother and the comfort of the baby. These outfits have been used for purposes of instruction in the school centers of Rochester; the Italian women and the Polish and the Russian mothers have received through these outfits, knowledge concerning the proper dressing and caring for the baby. The demand now comes from different parts of the country, both for sample outfits and outfits for educational purposes. The actual cost of the outfit varies from $9 to $15. From the very first it has been the principle of the society to use only the best materials, to have only perfect work, and to make the outfit dainty and useful. It was objected to this that it was not suitable for the poor mothers and the poor babies; it was contended that ugly colored garments should take the place of the simple white, but the Guild has refused to so lower its standards to suit the notions of those who think that anything is good enough for the poor, and anyone who could see the delight of the mother over these garments,—how she lays them against her cheek,—would know that they were not simply material garments but were spiritual forces creating in the mother a desire for the beautiful and the clean.

Sunday Lectureships

The coming of Reginald J. Campbell, the great "New Theology" preacher of England to this country for a lecture tour, as announced elsewhere, suggests the discussion of a possible new tool for the higher evangelization of the community. The old Lyceum platform that was such a power for good in the days of Emerson, Phillips, Beecher, Collyer, and their associates, has become hopelessly commercialized and consequently demoralized. The University Exten-

sion, with the best of intentions, is perhaps inevitably too academic to reach the masses. The Chautauqua work is necessarily confined to the summer months. There is still a felt want, and a still larger unconscious need of some instrumentality that will bring into communities the commanding voices of the country, men who not only have something important to say on the ethical, political and religious problems of our day, but who know how to say it impressively. The Sunday Lectureship is a suggestion in this direction that ought to be developed. The work of the Unity Club of Cincinnati is the longest established and best sustained effort in this direction known to the writer. This organization has for many years given to Cincinnati on Sunday afternoons, during the winter months, the opportunity of hearing the foremost men and women in the country, on the highest themes of life and duty. The Chicago Sunday Evening Club has for three or four years done the same thing, with perhaps more artistic settings, in Orchestra Hall. Here the most eminent preachers and laymen in the country have been brought and have spoken their word with the fitting settings of high music, instrumental and vocal. The "Rochester Brotherhood," which rallied around Doctor Crapsey after his expulsion from the Episcopal Church, is another illustration of what may be done in a large city in the way of touching its better life. Of course, Doctor Crapsey is the central power of this "Brotherhood," but he has succeeded in utilizing other men who have something to say for a quarter of the time, while he himself goes elsewhere. In all these cases the attendance has been large, the audiences have been marked with an encouraging masculinity; the business men of the towns have been back of these ventures and have provided for the meetings.

Are there not hundreds of towns in this country, particularly in the Middle West, which cannot afford pulpiteers of commanding ability, or, affording it, the churches are too conservative to offer the free platform to these great leaders? But in such towns there is usually a sufficient number of free-minded and open-handed business men to arrange for a series, more or less definite, on Sunday afternoons or evenings, in the most popular auditorium in the town, where large utterrances may be spoken that the town will listen to and which it greatly needs. Perhaps such a Sunday afternoon or evening lectureship could not be successfully sustained weekly in many towns, but fortnightly or monthly visits of this kind, properly backed by the solid men of the town, would be most profitable seed sowing; individual lives would be touched and the community would be unified by such a course.

The American Agent of Doctor Campbell, as elsewhere announced, is Paul D. Crapsey, son of the popular leader of the Rochester Brotherhood. Doctor Crapsey himself is a conspicuous representative of the kind of man that ought to be passed around. Like his brother from across the sea, he has wise words to say concerning the questions of statecraft, industrial adjustments and economical perplexities, as well as upon the perennial themes of Man, Duty and Destiny. He is a sociological preacher whose interest in theology has increased by the humanizing of the theme.

Doctor Crapsey is to spend the last days of October and the first days of November in Chicago. On the 5th of November he is to speak at Abraham Lincoln Centre in exchange with the Editor of UNITY, who on that day will speak to the Brotherhood in Rochester. On Sunday evenings, October 22, 29 and November 5, he will speak at the Abraham Lincoln Centre on "The Synagogue," "The Church," and "The World."

THE KING'S DAUGHTER

She wears no jewel upon hand or brow,
No badge by which she may be known of men.
But though she walk in plain attire now,
She is the daughter of the King; and when
Her Father calls her at his throne to wait,
She shall be clothed as doth defit her state.

Her father sent her in his land to dwell,
Giving to her a work that must be done;
And since the King loves all his people well,
Therefore she, too, cares for them every one,
Thus when she stoops to lift from want and sin
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand,
She dreads not summer's hear nor winter's cold,
For both are subject to the King's command,
She need not be afraid of anything,
Because she is a daughter of the King.

Even when the angel comes that men call Death
And name with terror, it appalls not her.
She turns to look at him with quickened breath,
Thinking it is the royal messenger.
Her heart rejoices that her Father calls
Her back to life within the palace walls.

For though the land she dwells in is most fair,
Set round with streams, a picture in its frame,
Yet often in her heart deep longings are
For that imperial palace whence she came,
Not perfect quite seems any earthly thing,
Because she is a daughter of the King.

—*Rebecca P. Utter.*

PILGRIM'S SONG

My blessing fall on this fair world,
On mountain, valley, forest, ocean,
The clarion winds in ceaseless motion,
And heaven's blue banner high unfurled.

And blest the staff that hither bore me,
The alms that helped me on my way,
The boundless plain that lies before me,
The glowing morn, the evening grey!

The very path by which I wander
Shows glorious, golden, bathed in light,
No blade of grass that glistens yonder
But seems a star from heaven's height.

Oh! might I in my exultation
To all the world this joy impart!
Would I might clasp this whole creation,
Lovers, or strangers, foes or brothers,
With fervent rapture to my heart!

—*Lyof Tolstoy. Translated by Paul England.*

THE PULPIT

"The New Discipleship"

A Sermon by Rev. A. N. Foster of Lynn, Mass.

Therefore if any man be in Christ he is a new creature.—II Cor. V:17.

Life, at times, seems to consist of a series of successive changes. This general truth is illustrated by the research of the biologist who through the use of the magnifying lens learns of myriads of forms of life unknown to most of us and ever subject to the progressive changes of nature development.

It is illustrated, too, in the work of the student of history. He learns of the crowning and uncrowning of kings; studies the meaning of the industrial era following the period of martial conquest and also of the mechanical inventions which so affect social and domestic life. True it is that not infrequently the leaders in historic changes misconstrue the signs of their times and also the meaning of their own labors. Columbus believes that by sailing west he will reach the far east, while later history declares that his epoch-making voyage over the unknown waste of waters opened a new world to humanity.

John Wesley, in the fervor of his faith, declares that he will purify the established Church of all corruption. Later history declares that his labors resulted in the formation of one of the great sects of Christendom.

When a leader sees clearly the relation of his own thought to the work of his day and generation, a historic character appears whose power is memorable and whose influence may be measured by the centuries. Such an instance appears in the life and work of Paul, the great Apostle. In virtue of his native inheritance his mind was familiar with the gospel of the Jews and acquainted with the changing interpretations ranging through the priestly and the prophetic periods to the daring conviction of the Messianic vision cherished through the changes of many generations. In virtue of his Roman citizenship and his extensive travels, he was familiar with social injustice and economic wrong and with the opportunities for the ministrations of religion in a social system whose scope was world-wide. In the strength acquired through this two-fold grasp on the life of his generation; in appreciation of the blending of the knowledge and influence coming from the two sources, he was made to say in rapt conviction, "all things are made new." When he looked up to the arching sky; when he studied the evolutions of history; when he mused on the meaning of his own strange and contradictory experiences and recognized both the noble and the ugly elements in human nature, he repeated again and again, "In Christ—in the ideals of faith—all things are transformed into newness of life."

The conceptions of Paul have been most significant and influential in Christian history. They have been used in forming a certain standard of discipleship. The type of discipleship which has been most prominent may be termed militant discipleship; we are witnessing the displacement of this by the conception of a discipleship whose ideal is that of service. The former type is illustrated by a picture in the closing chapter of Mark's gospel. The risen Christ reappears before a little group of his disappointed followers and with outstretched arms commands them, "Go ye into all the world and preach the gospel." The scene is dramatic, the command is authoritative, and the consequent influence has been most potent. It has prompted the efforts of missionaries who have braved the perils of the sea and faced the dangers of the wilderness for the sake of baptizing even a few.

The medieval monk in the convent cell, isolated from the world and denying himself all pleasures for the sake of assumed holiness, shows also the militant type of Christianity. The height of chivalry, pledged to "poverty, charity and obedience," as he views a hostile world, illustrates yet again that teaching which has gained great numerical strength and lays stress on the externals of religion.

The doctrinal interpretations on which this conception is based are no longer assured of sustained interest; the church has lost its old-time authority; the exclusive spirit which has given coherence to church membership and discipleship is weakened and dissipated by the scientific spirit and by the swiftly growing sense of brotherhood in a world which is circumscribed by science and explored throughout by commerce. The old interpretations, the old methods and the old motives pass away as the darkness scatters at the approach of the dawn of a new day.

The discipleship which serves, forces expression in three ways. It is manifested in the increased power of righteousness, it is seen in a quickened appreciation of the beautiful, and it ascribes deepened meaning to suffering and disappointment.

The first trait is suggested by the increased attention given to the Bible. More Bibles are printed and circulated today than ever before. They are more intelligently studied today than ever before. Once the colleges were called the centers of agnosticism. Today the earnestness of purpose, the sympathy of many common interests and the consecration of uplifting faith are seen in the character of the student body. Righteousness is there exalted. The increased power of religion is seen not in enforced chapel attendance, but rather is it evidenced in the formation of volunteer Bible study classes in the great universities of this country and of the world.

Power is also witnessed in the aroused social conscience of the day. In the growing complexity of social interests, insistence is made on the ethical standard for judgment. The sense of responsibility and the demand for righteousness are emphasized by the social worker whose interests are now assuming the scope and the dignity of a profession.

The newer ideas of discipleship include appreciation of the artistic. Our Puritan inheritance looks askance at works of art and brands them as worldly and impious and declares there is a conflict between religion and art. The later conception of religion is so broadened in outlook as to see that statuary and painting help to express rather than crush the religious emotions. I remember standing one day before one of the old historic buildings of Florence, Italy. For years it has been used as a foundling hospital. The visitor's eye is attracted by certain medallions which the sculptor has placed over the doorway. In the accuracy of the sculptor's skill, these figures show in chiselled stone the forms of little children wrapped in swaddling clothes. The faces suggest the inno-

cence, the promise and the helplessness of child life, and the whole conception suggests that the thought of the babe in the manger at Bethlehem did much to soften the austerity and harshness of Calvinism. The medallions are not only symbols of the social service of the institution whose building is thus ornamented, but as expressions of art they awaken thoughts of the good and the true.

Time was when the degree of physical pain suffered was believed to measure the strength of piety gained. Today we believe that pain and suffering assume real meaning when seen in the light of a chosen purpose. Privation, chosen for the sake of educating a youth or for the sake of easing the burden of an aged parent, shows a noble significance.

I recall my acquaintance with a man who for many years was considered a helpless invalid in a wheelchair. The neighbors were kindly interested in him; the children, in summer, would bring to him the flowers from the field,—all esteemed the sense of comradeship which was developed from acquaintance with him. The week came when his beloved home circle was twice broken by sudden death, the younger members, on whom, in increasing feebleness, he leaned more and more, were swiftly and forever snatched away. Then friend looked into face of friend and said, "Will our comrade who has long known so much of suffering and disappointment now murmur and complain against his hard fate?" No complaint escaped from his lips; no wail ascended into the silent sky from his soul; with the strength known only to those whose souls touch the deep experiences of life, he said, as his eyes filled with tears, "Well, we must try even in our darkness to look on the bright side; we must in courage do the best we can." That is an example of fellowship with the influences which are holy and divine, and shows that love of righteousness which blossoms into character that is sweet and strong. In worth and in the power of service through example it far surpasses any idea of discipleship based on doctrinal agreement or on ecclesiastical acceptance.

The old discipleship was narrow, exclusive and dogmatic; it believed in revelation from one book only. The new discipleship welcomes the testimony of science and philosophy and the revelations of poetry and history as sources of inspiration to searching minds and devout hearts. In the light of an earnest and intelligent desire to serve others, all things are indeed made new.

Vast is the mercy of God, and when a man doeth aright,
Glad is the right-hand angel, and setteth it quick on the roll:
Ten times he setteth it down in letters of heavenly light,
For one good deed ten deeds, and a hundred for ten on the scroll.

"But when one doeth amiss, the right-hand angel doth lay
His palm on the left-hand angel and whispers, 'Forbear thy pen.
Peradventure in seven hours the man may repent him and pray:
At the end of the seventh hour, if it must be, witness it then."

—*Edwin Arnold in Pearls of Faith.*

"Philosophers should not only live the simplest lives, but should also use the plainest language. Poets, in employing magnificent and sonorous words, teach philosophy the better by thus disarming suspicion, and the finest poetry contains and conveys the finest philosophy."

Child Protection in Hungary

PART II.

In 1903 to 1908 with an expenditure of 5,000,000 Kronen (about $2,100,000) seventeen Asylums were built in the provinces, the last to be built the beautiful central Asylum in Budapest, which was finished in 1908.

Every individual Asylum has a complete independence as regards taking up and discharging children, and this is right and proper.They are not sent to the central Asylum at Budapest to be passed on and then distributed.

The Budapest Asylum is larger than the others and contains among other arrangements a Surgical Department, and also a Department for Diseases of the Eye. In these two departments the children from all the other Asylums are received and accorded the proper treatment—that is in severe cases. For these two departments, the Asylum at Budapest is the central Asylum for all Hungary. In all other cases it is left to the individual Asylum to act, to treat in the Asylum or send to the nearest Hospitals receiving such cases and where better care and treatment can be given. The children's Asylums that contain altogether 612 beds for nurslings and 360 for children, are distributed over the country in such manner that seven Asylums are in the large valleys or lowlands and nine in the foothills or at the foot of mountains or in much higher elevations. The Asylums are all built after the same general plan, some of them in external architecture modified to the style of the neighborhood.

The Asylums in the provinces consist of one main building and two adjoining buildings. In one of the latter the Superintendent lives. In the other, sick children are to be housed and taken care of. This second building is used for various purposes, however. In certain provinces particularly, vicious and mistreated children are here housed. In other provinces nurslings are here taken care of, and again, in other provinces, this building is set apart for an Isolation Hospital.

These varied and conflicting uses of this building are accounted for by not having clearly defined the scope of the Asylums as care-takers when the duties of a hospital are to be included with the other functions of the Asylum.

The locations of the Asylums in the different provinces are always well chosen,—sometimes at the outskirts of the village, and, at other times, more in the central parts of the village or city in which they are located. Several are situated in old and beautiful parks, as, for instance, the one at Veszprein. This Asylum is predestined through its location to be an Asylum for weak and sickly children.

The geographical location of the Asylum is, so far as one can judge, very expedient and suitable for the purpose. The forsaken children of the people living in the mountains are sent to the valley Asylums. The forsaken children of the thickly populated cities and districts are sent to the institutions among the hills and mountains away from the city Asylums.

In this way the Asylum at Budapest is a central Asylum for, because of its location and size, it has the greater number of children to distribute to the different Asylums. Frequently, however, the other Asylums distribute their children as conditions demand.

Every Asylum has a number of colonies at its disposal. These colonies have been arranged for by the Director of the Asylum and been sanctioned by the Land Inspectors of the Governmental organization.

All children, of whatever nationality they may be, are placed in Hungarian families. The following are the moneys allowed for the care of the children:

From 0 to 1 year—monthly	14 Kron.	($5.60)
" 1 to 2 years— "	10 Kron.	(4.00)
" 2 to 7 " "	8 Kron.	(3.00)
" 7 to 15 " "	10 Kron.	(4.00)
And where mother and child are placed	18 Kron.	(7.00)

For children crippled or mentally weak, the monthly rate will be dependent on the amount of care that is necessary, but is always regulated.

In the colonies physicians are appointed to supervise the children and see that they are treated properly. These colony physicians receive as pay for their services the following: Six Kronen yearly for each child under seven years of age and four Kronen yearly for each child above seven years.

It is the duty of the Chief Medical Director of the Asylum (and this is specific and emphasized) to assume control of the colonies and the children there taken up, and supervise them regularly.

More recently nurses have been added to the staff of the Directors to assist in this control and supervision.

Further, more minute details which plainly follow the above description will not be gone into. On one point, however, I wish to be explicit. The whole plan was minutely worked out in all its ramifications by the Law of 1903.

By this law we have Boards of Commission,—Boards for the colonies, local authorities (defined) are members, Boards for the State institutions, Asylums, Boards for the protection and welfare of children (this is for the whole of Hungary) and has as advisory person, the Hon. Graf Edelsheim Gynlai, who is also President of the Children's Protective Association.

Every one of these Boards have well defined duties, and the purpose of them all is to perfect the system of child protection on a broad basis. Not only this, they are the connecting links between State children control and the welfare societies of private charitable organizations.

Then on all these Boards we find representatives from the various organizations, State control and public and private welfare societies, children's protective leagues and members of city and local communities.

What is of predominating importance in the whole system of child protection in Hungary, is the fact that in unison with the governmental child protection, we have the Land league for child protection, which represents the private welfare organizations of the country. These two great organizations work together for this one common purpose.

Very soon after the founding of the state child protection, the necessity of forming a body whose particular function it was to complement the state organization was determined. This body, in spite of limited powers, still had enough freedom of action to increase and add to the scope of the state institutions.

On the 26th of February, 1906, the Land League for child protection was formed, and at the head was placed the Count Edelsheim Gynlai, who had done so much for this cause and to whom it owed so much.

Ruffy best describes this civil organization, its sphere of work as compared with the state institutions. According to Ruffy, the mission of the civil league is to second the state league and to perform such duties as are not comprehended or defined in the instructions to state organizations,—among other things, to ward off any dangers that might threaten the governmental institutions.

The leading spirits of the state protective society are fully aware of the danger of making it too easy for parents to rid themselves of the responsibility and care of their children. The governmental institutions step in when the natural guardian or caretaker fails, and to prevent this state of affairs as much as possible, or rather to lend a helping hand, is the duty of the civil organizations.

A very important task for social societies for child protection is to keep an eye on all children in the care of the state. The material welfare is undertaken by the state, but the moral welfare cannot be neglected, and this is assumed by the civil societies.

To these important duties is also reckoned the taking care of the children of foreigners in Ungarn and the care of Hungarian children in other and strange lands. The field of labor of the national league is much more extended than that of the state society, and its activity is noted everywhere outside of the sphere of the state society, for instance, in the care of older neglected and forsaken children.

The question what to do with children over fifteen years of age who have been released from the state protection, requires solution. The endeavor has been tions, embodied in the child protection league, steps in the care of the foster parents that had the care before. In pursuance of this idea, after the child has reached the age of twelve years, the foster parents are asked if they are willing to keep the child in their charge after the fifteen years expires. If they do not wish to do so, some other arrangement must be made. and if a change is made the plan is to place the child in a family or home where it can learn a trade.

These homes are founded by the Child protective leagues and other child protective associations, and are under their care and supervision as are also the educational institutions for incorrigible and forsaken children. We see, then, how the social welfare associations, embodied in the child protection league, steps in where the state child protection has not commenced its work and after the state has ceased its workings, before the birth of the child, by caring for the pregnant mother and after the protection ceases on the part of the state by looking after the older children, and finally looking after all children that deviate from the normal.

The number of children under the protection of the state is as follows:

End of year 1903	16,697
End of year 1904	20,969
End of year 1905	25,900
End of year 1906	30,154
End of year 1907	35,159
End of year 1908	44,499

The number of children under protection will keep on increasing until the year 1918.

The law was first called into existence in 1903, and as all children are retained fifteen years, and as most of the children admitted are nurslings, the balance between admissions and discharges will not eventuate

before 1918. It is an interesting fact noted that legitimate children are on the increase in the admission. In the year 1903 the number was 39.82 per cent, and in 1908 it was 52.69 per cent.

The total cost for the state children's protection for the year 1908 was 6,409,483 Kronen, or 160.60 Kronen per child per year. ERNEST LACKNER, M. D.

Lloyd-George, the Most Wonderful Politician in the World

From a speech by Hon. Henry George, Jr., New York, in the House of Representatives, June 10, 1911.

(See Editorial Note, Page 389.)

"The Right Hon. Lloyd-George is, I believe, the most wonderful politician in the world. He rose from the ranks. He came from the Welsh Hills, ate of the bitter bread of poverty, practiced humbly as a lawyer, and then reached Parliament. He came face to face with all the great social and political problems of his day. None were more difficult than the taxation problem. The Conservative, or landlord, party was proposing to revive protectionism in the United Kingdom and so make privilege more secure. George struck at this with a land tax. He brought in a budget in most respects just like other budgets of many years running in its main feature. His budget contained a slight difference. It was a little bit of an item—a tax to fall on land values. The tax was divided into two parts: A part was to fall upon the value of land at the time of its sale; the other part was to be an annual charge.

When presenting this budget to Parliament, Lloyd-George explained that, preceding the laying of the tax, there would have to be a revaluation of the land of the United Kingdom; that some had not been valued since the time the Stuarts were kings; and that some stood valued as it was in the days when the Norman William crossed the channel and took the crown from the Saxon Harold.

The matter of valuing was not to be done by public officials, as is our common practice. Under the budget it was to be done by the landlords themselves. They were to make out schedules upon which the tax would be imposed.

Imagine any proposition of that sort in this country! Imagine the delight of our great trusts, at whose core is the most valuable land, coming to the tax office and making their own valuation for public taxation! And yet Lloyd-George invited the British landlords to do just this.

And upon a valuation so derived he proposed in the first instance to lay a tax. How much of a tax do you suppose? Why, one-fifth of 1 per cent! Why should there be any hullabaloo about that? One-fifth of 1 per cent! The landowners of New York City paid more than 2 per cent on their land values this year. They paid more than ten times the amount the British landlords were under the Lloyd-George budget asked to pay!

There was the other part of the budget proposition. The Government proposed to take note of the valuation any owner should make for taxation purposes, and again when the land should be sold—six months, a year, five years, or whenever afterwards. Should the value at the sale show any increase over the value made for taxation purposes, the government was to treat it as an "unearned increment"—that is, as unearned by the landlord. Of this "unearned increment" the government was to take 20 per cent.

As for the amount of revenue to be raised under this tax on land values, it was preposterously small. It actually called for only £600,000—$3,000,000 of our money. What would we say to a Federal tax that was going to raise $3,000,000? Why, $3,000,000 would not pay a third or a fourth part of one of the super-Dreadnought killing machines that we think we have to add to our Navy, in these days of profound peace. Why, Mr. Astor, the gentleman who expatriated himself and went over to England to become a British subject, could have paid out of his Manhattan Island rents, which he still exacts, that amount of money and not thought of it. He had just bought an old castle—I do not know what date it goes back to—and was fixing it up and refurnishing it. He will, first and last, spend several times $3,000,000. The Duke of Westminster, the Duke of Bedford, or any other of the half dozen great London landlords, could have paid the $3,000,000, or £600,000, and not been hurt one bit; indeed, scarcely notice the amount.

Why then, all the opposition we have read of? Because the lords perceived in this small tax the thin edge of the wedge. A small tax rate this year; but with a valuation made, the tax might be heavy next year and heavier the year after.

Besides, the chancellor of the exchequer had in public speeches invited municipalities to consider whether they would not like to take this imperial land valuation as a basis for a little local revenue raising, knowing, as all the Kingdom knew, that London, Glasgow, Dublin, and a hundred other of the chief cities and local governing centers had petitioned Parliament for just such permission.

What wonder, then, that the lords rose up and howled. They called Lloyd-George a thief. Worse than that—listen, you lawyers in this House—they called him an attorney! If there are any Welshmen here, beware! for when their wrath broke all bounds they called him a "Welshman!"

And at the Liberal Party the lords cried: "They are pulling down the pillars of the State. They are destroying the British constitution. They are dragging to the grave the greatest nation on earth."

Let me tell you, gentlemen, Lloyd-George and his progressive party were pulling down coroneted landlordism. The tax was small, but British privilege knew its import. The tax was small then, but it is going to be increased, not only as an imperial tax, but as a basis for local revenues.

So here we have the way made clear to us. The great people from whom our institutions have come, from whose loins the body of our people originally sprang, have fought down any proposal to return to protectionism; they have reduced income taxation, and in furious political conflict they have laid the foundations for taxing land monopoly. And in all this the English, Irish, Scotch, and Welsh radicals have stood together as never before in the politics of the United Kingdom.

Great Britain has much freedom of trade. They do not tax imports that compete with things produced in Great Britain. They do tax some of the things not produced there, but purely for revenue purposes. These taxes may go before a great while. The land-values tax is small now, but it is likely to grow fast because of those who oppose it—the landed aristocracy.

Why should we in this country not go to land values for all our revenues? We get part there; why not all? Abolish the tariff and other taxes on production and increase our present taxation on land values. If the older countries find it good, if the newer parts of the world, Australia and Canada, find it good, why should not this country find it good?

Is there in any part of the world a greater, more damaging, more damning kind of land monopoly than in this country? Can you find in any part of the world landlords so great, so mighty? Where will you find, among the peerage of Europe, dukes or earls or counts or viscounts so powerful from their landed possessions as are simple citizens of our country?

A steel trust has vast possessions. Those possessions form the very core of its monopoly. An oil trust has great landed possessions—vast possessions, of which it chooses to use only a small part, shutting all the rest off from use by anybody. You will find the roots of most of the trusts in land monopoly. Why not apply the single tax? All the revenues in this country—federal, state, local—amount in round numbers to $2,000,000,000 a year. The ground-rent roll of the country probably approximates four thousand millions, so that there is an ample source of revenue for all needs.

Take the Anthracite Coal Trust in Pennsylvania. It possesses practically all of the hard-coal land of that State. Nature has put into eastern Pennsylvania a great deposit of hard coal. It has been the business of the anthracite railroad companies, beginning with the Reading Railroad years ago, to get possession of these deposits by purchase, by long lease, and by contract for the carriage of the coal. These railroads acting together have in these ways gotten control of the hard coal of all eastern Pennsylvania. The purpose has not been to mine coal. It has been, rather, *not* to mine coal. Their purpose has been to limit the output and to force up the price of coal—to work only part of their land, a small part, and to let the remainder lie idle, as though it did not exist, and to keep others from the use of it. Why could they do that? There was no tax upon it, no penalty on their doing it. The law does not discourage it; nor does even public opinion. People do not realize that it could and should be stopped; that it could be absolutely destroyed by the simple process of taxation. The law of Pennsylvania requires a tax on the market value of that land. The actual practice is not to assess at the market value, which would be as valuable mineral land. The practice is to assess it as inferior agricultural land. Then, the tax upon that preposterously low valua-

tion is very small, so that these great coal barons go practically without taxation upon their holdings.

But if we were to make an absolute market value and put that upon the tax books, and then increase the tax upon that valuation, you would see whether the Anthracite Trust could hold its lands idle or keep the price of its coal high. Its purpose then would not be to make a scarcity in output in order to put up prices and keep down the wages of labor by limiting opportunities for employment. A heavy tax upon the real market value of these lands would compel their use. Their use would mean more demand for labor. The price of labor would go up in the hard-coal regions. Because of the larger output of coal, the price of coal would go down. Consumers in the United States would get cheaper coal. Laborers in the coal regions would have higher wages, shorter hours, and God knows their little boys would not have to work in the breakers or their little girls go into the silk mills to help get the family subsistence.

Tower Hill Notes

Dear Unity Readers:

Many more than now visit this place of beauty, rest and peace, would come if the spirit of the place were really understood. Not that people could be received here in great numbers,—if they could it would not be Tower Hill,—but there are many who would find here just that rest which is not idleness, that inspiration which uplifts and strengthens but neither drives nor wears, the comfortable living which is simple and wholesome and which the world needs.

The beauty of these hills grows upon one. The country affords inexhaustible pleasure for those who like to tramp over hills, gaining always new views, coming upon endless vistas, each valley proving beautiful enough to stop in.

What the Western American calls a hollow, the Englishman calls a vale, and even our uncultivated vales have a wealth of trees, shrubs, flowers and birds, quite enough to charm a nature-lover. The river winding through the valley gives the needed touch to the scene. Some of us feel that it is good to get away from people sometimes and refreshing to drink deep of nature's draught. Even for these, Tower Hill will serve for a place to live. Some one said, "No one should come to Tower Hill who cannot be happy alone, for no one entertains anybody else here." Nevertheless, all seem well entertained who have in themselves any resource. And when those who are capable of being happy alone come together a rich social life is the result. Rich in the best things is life on Tower Hill, for freedom of thought and conscience, regard for high thinking, interest in the latest, best conceptions of life, attract people who constitute an appreciative audience when an audience is wanted.

In contrast with formal education, with its intellectual appeal, we may study here the profound things of life in an inspiring way. For instance, Mr. Jenkin Lloyd Jones, in the comparative study of religions, does not stop with a mere study of facts, but always presses the questions home and makes application here and now for each and all, making what might be dull information living fact, related vividly to our lives. There was more material useful to teachers given here this summer, I venture to say, than in most of the normal schools and summer schools at the universities, because it was made vital, helpful to thinking, not merely an aid in method to do something which some one else has set up as an ideal. And teachers would profit not only by the material, which is at once educationally valuable for school purposes, but by the point of view presented, and by the restful way in which the work is given and may be taken. It is this point of view which is so important, no matter what line of thought may be pursued.

The Hill has been left to nature,—except for a few sand-burrs and a little poison ivy, and nature has been protected in her work of making it beautiful. This sets the pace and the method in other things. A man who can plan and carry through a seven years' course of study in Religions is not in a hurry, and he can take time for seeing the side issues, the constant applications to present day life and work. His work must be truly educational and fruit-bearing, just as the earth is made beautiful by the protecting care which is not too interfering nor too hurrying.

The Editor of Unity will have to bear with a reference to himself in his own paper. His stalwart honesty and steadfastness are reflected in life at Tower Hill. The word carved over the fire-place in Emerson Pavilion gives the keynote to all the work done,—"Evolution,"—the evolution of thought in the world whether it is expressed in religious thought or in art.

The object of Tower Hill is renewal, and that can not be without progress. One of the interesting events was the Congress, with its sessions of two days devoted to questions of the day. This year it was the welfare of the child in home, school, community. All thoughtful people are aware of tendencies in our youth resulting from changed economic conditions, which affect the home, its character and influence. Even though much may be said of the hopeful outlook, because everybody seems to be developing the uncomfortable social conscience which does not allow us to seek individual happiness or good, it is well to take account of all the currents of thought and their resulting ways of conduct. Miss Stearns, the capable President of the Congress, presented an arraignment of some modern tendencies in home life which we cannot deny, and which must be changed, whether they are widespread or not. All the addresses reflected the great social movement in society. They illustrated the growing realization that "I am my brother's keeper."

The Hill has had a privilege this summer in the presence of Dr. Algernon S. Crapsey, of Rochester, New York, who is a striking example of the spirit of the times in his sense of brotherhood, his love of truth, his fearlessness, his appreciation of the present situation and his forward look. Here is a man whose scholarship, command of beautiful language, insight, and good heart, fit him extraordinarily for leadership. Rochester is to be congratulated, not only for having him but for recognizing his power and keeping him. And one of the evidences of the power for good of Tower Hill is that such people come here, give of their treasure, and are appreciatively received.

The natural beauty, the wholesome living, the intellectual opportunities and the spiritual uplift are all to be found here. Add to them the informal, free but always sincere and gentle community life, and is it not a good place to be?

Until one has visited the Hill he hasn't a clear idea of the way matters here are conducted. It is so simple as to be ideal. The spirit of commercialism is utterly absent, the spirit of co-operation prevails. Hence it is necessary for the would-be visitor to co-operate, even before he starts toward this Mecca, by letting his desires be known so that they may fit in with the plans. After all, Tower Hill is like the "little girl with

a curl in the middle of her forehead." If you like it, you like it very much indeed, and though to no one could it be "horrid," perhaps to those who seek dissipation rather than recreation, who wish to get away from self rather than find the self of each and all, it may not offer full satisfaction. To those who believe in a rest which comes from a normal activity of body, mind, and heart, Tower Hill offers rich treasure. Hoping that more real people will discover Tower Hill, more hungry hearts, more who are seeking the peace which passeth the understanding, the helpful companionship of genuine people and the inspiration of great ideas, I write this letter. Only as its friends bear testimony will those who know it not, yet need it, find it. CORA STANTON BROWN.

Tower Hill, Wis., Aug. 20, 1911.

New Testament Criticism

THE CHRIST MYTH*

There is difference between the phrases, "Deity of Christ" and "Divinity of Christ." The former refers to the second one of three persons of the Holy Trinity; the latter refers to—what? Let him say, who can, Can you subtract something from Jesus and leave him fully human? Can you add something that was in him to other men and on that account make them more than men? What, in kind? If you take out of Jesus what you call his "divinity"—not "deity"—he is no longer man; if you add to another man what you call his "divinity," you have supplied nothing that is alien to humanity. Hence the word "divinity" has no clear and distinct meaning aside from the content lodged in the word "humanity." "Deity of Christ"—that is a clear thought. Let the orthodox cling to it in its original and proper meaning, and not allow themselves to be tripped up as they are doing by "Divinity of Christ." *Facilis descensus Averni.* For Divinity of Christ soon lands them in humanity of Christ alone. Then the influence of Christ ceases to be super-historical and ubiquitous. It becomes historical,—mediated to us by tradition from a remote antiquity. But exceptional personalities from the remote past come to us wrapped about in the motley and manifold garments of myth and legend. If scholars strip off what has been supplied to such personalities by the constructive imagination of the folk-consiousness, the surviving historical kernel becomes small and unfruitful; if other scholars accord primacy and originality to the folk-consciousness, that outstanding personality becomes an unhistorical construction, as is the case with the Christ myth of Arthur Drews and others. Here extremes meet: the second person of the trinity and the Christ myth with its roots in the old Gilgamesh story, the former a construct of thought, the latter of fantasy; neither historical and real. Alas for all who base religious certitude upon historical certainty; who understand faith to be directed to the past rather than to the future, to the certain, therefore, rather than to the uncertain, —an uncertain to be made certain through faith itself! Most probably Jesus lived, but historical science does not know much about him, not enough to hang the whole weight of eternity upon. The value of this final doubt as to the historicity of Jesus is that it drives us to the true object of faith, to the true function of faith, and to life out of the fountains of living immediacy. The crisis of the dehistoricizing of religion is upon us in its most serious stage, full of peril, full of promise.

HISTORY OF NEW TESTAMENT CRITICISM**

This is one of the volumes in the history of science series. The book comprises 192 pages, including portraits of Erasmus, Wescott, Loisy, Luther, Herder, Baur, Strauss, Renan and Burgon. It gives a brief account of ancient exegesis, of the Harmonists, who narrowed the idea of inspiration, and excluded the use of allegory, but often engaged in forced harmonizing.

Then the critical achievements of English deists are vividly and appreciatively set forth. Textual criticism is next described. Finally, the historico-critical movement is outlined and modernism explained.

Though the book is unavoidably sketchy, owing to the smallness of its size, and though little is said of manuscripts and versions in which the New Testament has come down to us, the book for all that is very valuable, being at once popular and scientific. The author has singled out for notice courageous writers who, besides being learned, were ready to face obloquy and unpopularity. "Unhappily," he says, "in the domain of biblical criticism it is difficult to please the majority of readers without being apologetic in tone and 'Goody-Goody.' A worker in this field who finds himself praised by such journals as the *Saturday Review*, or the *Church Times*, may instantly suspect himself of being either superstitious or a time-server." How dishonorable the tactics (not science, for there was none) employed by the foes of biblical criticism were, is mercilessly exposed in this important volume.

GEORGE B. FOSTER.

THE UNDERTOW

You hadn't ought to blame a man for things he hasn't done,
For books he hasn't written, er fer fights he hasn't won;
The waters may look placid on the surface all aroun'
And yet there may be undertow a-keepin' of him down.

Since the days of Eve and Adam, when the fight of life began,
It ain't been safe, my brethren, fer to lightly judge a man;
He may be tryin' faithful fer to make his life a go,
An' yet his legs git tangled in the treach'rous undertow.

He may not lack in learnin' an' he may not want for brains;
He may be always workin' with the patientest of pains,
An' yet go unrewarded, an', my friends, how can we know
What heights he might a-climbed up to but for the undertow?

You've heard the Yankee story of the hen's nest with a hole,
An' how the hen kep' layin' eggs with all her might an' soul,
Yet never got a settin', nor a single egg! I trow
That hen was simply kickin' 'gin a hidden undertow.

There's holes in lots of hens' nests, an' you've got to peep below
To see the eggs a-rollin' where they hadn't ought to go.
Don't blame a man fer failin' to achieve a laurel crown
Until you're sure the undertow ain't draggin' of him down.

—*Anon.*

*The Christ Myth. By Arthur Drews, Ph. D., Professor of Philosophy in the Tech. Hochschule, Karlsnohe. Translated from the Third Edition (Revised and Enlarged, by C. Delisle Burns, M. A. The Open Court Publishing Company, Chicago. Pp. 300, $2.25 net.

**History of New Testament Criticism. By F. C. Conybeare, M.A. G. P. Putnam's Sons. 1910.

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THE FIELD

"The World is my Country, to do good is my Religion."

A MEMORIAL WORD

That "auld acquaintance" may not be forgot, nor the "days of auld lang syne," I am moved to write a memorial word for certain dear friends, who, through long years, not only enriched and blessed my personal life but helped me in their various ways to maintain your Foreign Notes department.

On the 5th of February last, there passed from this plane of visible activity Dr. Adolf Bernhard Meyer, long-time Director—one might almost say creator—of the Royal Anthropological, Ethnographical, and Zoological Museum at Dresden, but latterly living in scholarly retirement in Berlin.

It was during the Dresden period of his activity that he was sent as a special envoy by the then king of Saxony to visit American scientific institutions, and thus came into more than transient touch with Chicago and Chicagoans. This American visit, in 1900, bore fruit in those masterly reports on the museums, libraries, art galleries, etc. of the principal cities of New York State and of the city of Chicago, which appeared as publications of the Dresden Museum in the years immediately following his return. Pressure of other work prevented his ever completing this American record with a similar report of his observations in Boston, Cambridge, and Washington, D. C., as he had planned and as many friends on both sides the Atlantic ardently desired. What he had seen in Boston and elsewhere, subsequently inspired a little book on American libraries, which to this day remains unsurpassed by any work of its size in English as an exposition of the American library movement, its ideals and achievements.

Excellent as was his command of English, he occasionally slipped into a direct transference of the German idiom into our vernacular, which was as delightful as it was unpremeditated. Thus in a letter to the writer, he voiced his perennial enthusiasm for Chicago in the artless outburst: "I will not deny that Chicago imposed me greatly."

For more than a quarter of a century his summers were passed in the Tyrol, whose picturesque mountains and valleys were to himself and his gifted wife chosen haven for refreshment and upbuilding. Yet these nominally vacation periods were never seasons of inactivity. On the contrary, both past and present conditions were of more than passing interest to this keen, well-trained observer and the archæological researches carried on here resulted in a publication of no mean proportions on the ancient Roman settlement of Aguntum.

At the time of his decease he had been for some time engaged on a bibliographical study of Philippine dialects, the basis of which was afforded by his own valuable collection of some four hundred pieces, made during the travels of his early manhood.

While thus ceaselessly occupied with intellectual pursuits and far-reaching scientific investigations, Doctor Meyer yet found time to carry on extensive correspondence with people he had met in all parts of the globe, a correspondence which seemed to be, in a sense, the childless man's expression of his love for nature, with its imperious demand for human fellowship and intercourse. So it was that the unlearned and comparatively unknown worker who had once roused his interest often knew more of his activity, his inner life and dominant convictions, than the heads of institutions he was in touch with, and the people who would have drawn him from his retirement if they could. A student and something of a recluse in the city where he dwelt, some word of solicitous concern as to health and welfare was sure to wander across the sea to the correspondent whose responses to his friendly missives were too long delayed or too infrequent. But now the pen has fallen from the supple fingers, and the kindly spirit that guided it, free from the limitations of time and space, is in touch with all whom love drew to it, and all is well.

* * *

Ten days ago a little black-bordered announcement came to me across the sea, the purport of which will touch still more nearly the hearts of those who through months and years followed in UNITY the story of Boer relief work and the establishment of home industries in South Africa as told in the letters of Miss Emily Hobhouse and her devoted coadjutor in Switzerland, Evelyn degli Asinelli. It was when in Geneva voted coadjutor in Switzerland, Evelyn for the liberal religious congress of 1905 that I had the pleasure of meeting personally the slight little white-haired, generally gray-robed woman who, without the aid of stenographer or type writer, sent such thousands of loving, appealing, persuasive letters far and near in her efforts to secure money and sympathy for Miss Hobhouse's cause. You remember how successful she was, how generously and continuously the Swiss gave money, and how from the attics of the mountain hamlets and the villages came well on to a thousand spinning wheels, which played such an important part in the success of the home industries movement. And because all came about, so far as they were concerned, through the imperturbable faith and unwearied devotion, Mme. degli Asinelli will long be lovingly remembered by the Swiss as the "lady of the spinning wheels."

Sometime in that summer of 1905 she said to me: "My body seems very old but I trust it will last long enough for me to accomplish what is needed for the Boers." And so it did; the schools, well established, were taken under government before she experienced any serious breakdown. But the causes into which she next threw herself proved more complicated and less satisfying. In befriending the Armenians, she found there was often another side to their story, while in the case of "Princess Marie" and her necklace of pearls, the fear that the cause of Georgian education might be aided by a corrupt sale of the jewels, wore upon her, and before the necklace was disposed of she became seriously ill. After days of unconsciousness, she came slowly back, to use her own words, "The body a seeming wreck, (it never was a strong thing to look at) but the soul alive—and oh! so grateful that God in his love had given me time to understand, time to be reborn." Then followed a season of deep spiritual experience; hope, struggle, and ultimate illumination, wonderful and deeply touching to those who knew the story of her life, its trials and its overcomings.

It was not given her to regain much bodily strength. Mrs. Olive E. Weston saw her about two years ago and wrote: "She looks as if the first breath of wind would blow her away." Semi-blindness came upon her and for the last year and a half she has lived in the deepest retirement, ministered to by a devoted mother and sister and an only daughter. But now she no longer "sees darkly," for on the 11th of July she slipped out of the worn tenement, ready for the new life.

My last missive from her was a six-page pencilled letter, written with her own hand last December; a special effort of love because I had so pleaded for some definite knowledge as to how she was. Its closing words may pass as her message to all of us: "God bless you in the New Year and may we each of us feel how united we are in the unfailing love of Our Father."

* * *

Again a message of parting! For more years than I can tell,—fifteen at

the least calculation,—a stream of liberal literature has been finding its way across the Atlantic to the study of Pastor Wilhelm Gamper in Dresden. For some time it consisted principally of serial sermons: Savage's, Chadwick's, Brundage's and the like; later of UNITY and the *Christian Register*. Occasionally letters have been interchanged, the vicissitudes of a mutual friend forming the original bond of a common interest, but never have reader and sender of papers or letters met.

At least once since this silent friendship began, has the Dresden pastor been forced to fly to the mountains of his native Switzerland in wintertime to battle for his life. He won out and is still preaching. Yet the hope that some day I should meet him and his interesting family was not to be realized. Two gifted daughters, years since, dropped by the way. Now the beloved wife and mother has followed them, July 21. Not till the Berlin Congress was it possible for this broadminded pastor, who from very early days has interested himself in religious liberalism in America, to go to any of the liberal congresses and come into personal contact with men whose names and writings were so familiar. With joyful eagerness he wrote, giving his Berlin address, believing that at this congress we at last should meet. Those who did meet him at "our great congress" will assuredly give him their loving sympathy today in this parting from his life companion.

M. E. H.

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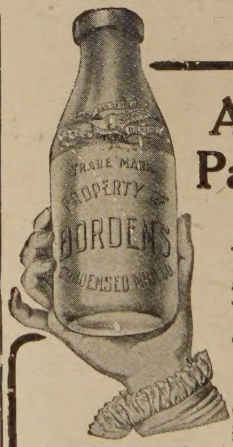

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